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# REVIEW OF THE Affairs of FRANCE:

With Observations on TRANSACTIONS at Home.

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Tuesday, September 18. 1705.

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I have taken upon me, a little, to define what is, and what is not the Church of England, to avoid the Ambiguity of Terms, and the Snare which honest well-meaning Men may fall into.

A Gentleman, who stands by me at the Writing of this, tells me a very good Story upon this very Subject, being at a Fair in Staffordshire, or that way; there happens among 13 Gentlemen, that made up the Company, to be 10 Roman Catholicks; one of the Protestants begins a Health — Viz. *Prosperity to the Church of England*; this Gentleman was concern'd at it, thinking he had intended to affront their Company; but he was more surpriz'd at it, when he found the first *Roman Catholick* pledge him freely, and go on with it to his next Companion, with a *Here's to the Prosperity of the Church of England* and so on of all the Rest —

What was the meaning of it? The Case

was plain, Each Man drank it in their own Sence, *As the Parsons at Warwick took the Oaths*; the Protestant, meant the Protestant Church of England; the *Roman Catholick*, meant the Popish Church of England, and all agree in the Term: The Church of *England* Establish'd by Law, was the mighty Cry in former Days, in the Reign of King *Charles the Second*; So, said the Papist, *Are we*, and all your pretended Establishment are Heretical, Usurpatious; the only True Establishment is ours, the Right is ours; you pray in our Churches; you dwell upon our Estates; you have invaded us by force, but your Laws are void; your Invasion is Unjust, and therefore you have no Right to call it an Establishment; the only Legal Establish'd Church, is the Church of *Rome*.

Come, in the next place to the *Jacobites*, and talk to them of the Church of *England*; Drink, *Prosperity to the Church of England*; they join wth you, they pledge you with all their

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their Heart, they put it round with a cheas-  
ful Smile, and all cry out, they are for the  
Church of *England*; But what is this Church  
of *England*? Why, the true Church of *Eng-*  
*land* Establish'd by the Act of Uniformity,  
Establish'd in Loyalty, and pure Principles  
of Obedience; bound by Oaths of Allegi-  
ance to King *James*; and which does not  
think, they can be absolv'd or clear'd of that  
Oath, by any human Authority whatsoever:  
This is the Church of *England* Establish'd by  
Law; as for any other Church, or any o-  
ther Establishment, it is only a powerful  
Schism; it is only a Right claim'd by Usur-  
pation, and Invasion; and all the Compliance  
with it is a Schism, a Perjury, a Revolt, and  
a Rebellion; the Laws made since, are taint-  
ed with the same Crimes, are therefore  
Null and Void, and not at all Obligatory;  
the People may be deluded, but we are the  
Church of *England* Establish'd, and there  
can be no other; and on this Account they  
freely drink the Church's Health, and open-  
ly wish her Prosperity, talk of her with a  
great deal of Respect, cry out of her Dan-  
ger, and join with all the Proposals that  
tend to pull down those that are her avow-  
ed Enemies.

At this Rate, where shall we fix the Mat-  
ter? Where shall we find the Church of *En-*  
*gland*? Let us come to a Standard, Who are  
meant by the Church of *England*, or we-  
shall never understand one another? All sides  
will adhere to their Reservations, and talk  
according to their own Meaning; People  
will be Eternally deceiving one another, and  
no Body will be able to know what one an-  
other's Designs are.

For the Future, therefore, I would be  
glad, in order to set this Matter right, that  
all People would settle the Terms of Speech;  
let us come to a Head: When a Man means  
the Church of *England*, as now Establish'd,  
let him call it the Royal Church of *England*,  
or the Revolution Church of *England*; when  
he means the King *James's* Church of *Eng-*  
*land*, let him call it so, or call it the Abdic-  
ated Church, or the persecuted Church of *Eng-*  
*land*, or any thing that pleases himself;  
only be so honest as to give it some Mark  
of Distinction, that we may no more be

deceived in the Case, and led by false  
Light.

This must be the honestest way of deal-  
ing, for no Man can deny, but to own what  
we are talking of, is the most plain and sin-  
cere way of Dealing, favours more of Sin-  
cerity and Plainness, as scorning double Fa-  
ces, and double Meanings; you that are for  
Popish Church of *England*, or for a Protes-  
tant Church of *England*, with a Popish  
King, let us know it; if it be not so bad that  
you must blush, stand up to it, and let the  
World know what you mean; but to speak  
Doubtfully and Ambiguously, is a Token of  
Fraud in the Intention, a True Badge of a  
Designing Hypocrite.

And now we come to the Point; The  
Church of *England* can be but one Individ-  
ual, these Pretenders have no Right to As-  
sume or Usurp her Title; the Church of  
*Rome* cannot be called the Church of *Eng-*  
*land*, any more than the *Britons* (now *Welsh-*  
*men*) can be call'd *English*; as to the Lands,  
the Churches, and the Property of the Na-  
tion, they were indeed once the *Papists*, but  
to say they are so still, is to say nothing;  
the *Welshmen* have the same Titie, Gentlo-  
men, to all your Estates, and they were  
outr'd but by Usurpation and Unjust Vi-  
lence.

Here's the *Fure Divino* of your Church,  
as well as Government; and all the Right  
you have to this Nation, begins in a Usurp'd  
Power, back'd by the Sword; a Sword of  
Oppression and Wrong, a Sword of Invasion  
and Robbery; Are we the Men that talk of  
Inheritance, and *Fure Divino*? We Robb'd,  
Honest Men of this Inheritance, and posse-  
sed it a'ter them by the same Original  
Theft; to say our Possession is *Fure Divino*,  
is to Entitle God Almighty to the Sins of  
Men, and Glori over our Vile Deligns with  
the false Cover of Divine Authority, a Crime  
near of Kin to Blasphemy.

To call the *Jacobite* *Dissenters* the Church  
of *England*, may have something more in it,  
were the Doctrines of Passive Obedience,  
and Non Resistance, real Fundamentals, ei-  
ther in Religion, or in Constitution; were  
it true, that an Oath to the Civil Power,  
resp'cted not the Power but the Person; not  
the King, but the *Man*; and that keeping or break-

reaking it, Denominated the very Being and Essence of this Church.

But if this Depends upon the Common Laws of Nature, and Compacts of Allegiance and Protection, are mutually obligatory; then has the Church of *England* committed no Sin too much before, pretending to those Foolish Absurdities only excepted.

These Gentlemen then can no more call themselves the Church of *England*, Exclusive of all other, than this or that Sect of the *Dissenters*, can call themselves the *Dissenters*, Distinguish'd from all other; the most I can allow them in this Case, is to grant them a Party of Mistaken, Impos'd-upon Gentlemen, who adhere faintly to a Cause they had once some hope would have revived; but missing their End, are Martyrs now for a Cause they can no more Defend now with their Tongues, than they could before with their Hands.

These People pretending to be THE CHURCH OF ENGLAND, and flying back to their Old Establishment, has something in it very reflecting upon the Church; as if her Establishment was at the Mercy of every Politick Court, or in the Hands of the Politicians, who could make Laws so binding, that the Church must be Confin'd to that Party, or particular Sect, those Laws directed; and this would drive her back to a Foundation wholly Humane.

The Establishment of the Church of *England*, is indeed by Humane Laws, and the very Meaning of the Word, in my Opinion, ought to Constitute these Gentlemen; we Contend not for the Church it self so much, as for its Establishment by Law; and therefore the great Cry has been, the Church of *England* Establish'd by Law—— Now this seems to raise a Question, Not what Church of *England*, But what Establishment, and by what Law? If they mean by the Laws of God, only the Establishment of the Church in that Sense, is above all the Pretences and Cavils we are now busie about.

If they mean Humane Laws, Acts of Parliament, and the like, the same Power that has made these Laws, is sufficient to repeal, alter, or make Additions to those Laws; for in all Ages of the World, that Power that

has a Right of Establishment, has by Consequence, a Right to rescind that Establishment; Laws can be repeal'd by no less force, than that which gave them, being that which has Power to Create, has Power to Destroy; without this, it could be no real Legislature, it would be a Mock Power in it self, and might be rid upon and Insulted by the very Laws of its own making.

If this be the Legal Establishment of the Church of *England*, then the same Power that made the first Establishment, has made the Present, and one is as Legal as the other.

If these Gentlemen fly to the Weak and Ridiculous Shift, which the *Popish* Artificers of Politicks frequently use, and say, This Power is Usurp'd, and therefore not Legal, no proper Legislature? I Answer.

If this be True, Why do these Gentlemen concern themselves in Elections? Why do they Clandestinely give their Votes? Why call it a Parliament? Why call the Sovereign a Queen, by Voting, or by Concerning themselves in Elections? They own the Representative, they help to form to be a Parliament; they fairly recognize the Authority, by assisting to form it; Will they Deny the Authority they help'd to make; first Vote for Members, then Deny them to be an Assembly? This has such Contradictions in it, as they can never get off from, and they must acknowledge, the Choice of the Members makes it a Legal Parliament, Capable not only of acting in Concurrence with a Sovereign, but even upon Emergencies, to make a Sovereign for that Concurrence.

Whatever Church is Settled by this Authority, is the Church of *England* Established by Law; nor was there ever any Church of *England* in this Nation, than such as was thus Establish'd; by this Authority the present Church of *England* is Establish'd; and therefore is the only Legal Church in the Sense of National Establishment.

Whoever then Talk of the Church of *England*, as settled by former Establishments, either in *Popish*, or Abdicating Times, Delude themselves, prevaricate with the World, and form empty Notions to Deceive the People, are Enemies to the Kingdom, and ought to be treated like such.

No Wonder these Gentlemen rejoice at the Successes of the French, and are fond of Reconciliation to them, both in Church and in Power; for they see plainly they have no other Force, and no other Friend to Depend upon, for that fansy'd Restoracion they flatter themselves with the hopes of.

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